



The South India CHURCHMAN

The Magazine of the Church of South India

● NOVEMBER 1972

CONTENTS

		Page
The Man who must Increase	.. ..	1
The Holy Spirit Working in New Dimensions	.. ..	2
The CSI 'As I see it' in 1972	.. ..	5
The Jaffna Diocese of CSI: The First 25 Years	.. ..	6
Dialogue Between 'Separated Brethren'	.. ..	7
Music and Drama in Christian Worship	.. ..	8
Rights of Women in Church and State	.. ..	10
One Humanity, One Judgement	.. ..	11
Asia and the Ecumenical Revolution	.. ..	12
Letters to the Editor	.. ..	13
News from the Dioceses	.. ..	14
Trends	.. ..	15
Book Notes	.. ..	16



EDITOR'S NOTICE

Opinions expressed by contributors do not commit the C.S.I. Articles, reports and letters should be sent to the Honorary Editor, Prof. D. A. Thangasamy, St. John's College, Palayamkottai, Tirunelveli Dt., Tamil Nadu, by the 5th of each month, if they are to be considered for publication in the following month.

Sibn'l fthuo2

BUSINESS MANAGER'S NOTICE

Rates of subscription per annum : In India Rs. 6. In England 60 pence. In U.S.A. \$2. Foreign subscription paid in India Rs. 9. Single copy 65 P. (Bank Commission of 65 P. to be added on all mofussil cheques.)

Honorary (and ex-officio) Business Manager : Mrs. D. L. Gopal Ratnam, M.A. All remittances and communications about new subscriptions, discontinuance of subscriptions, advertisements and changes of address should be sent to the Business Manager, *South India Churchman*, Synod Office, Cathedral P.O., Madras 6. Telephone: 811266.

Honorary Agent in the United Kingdom : Miss O. E. Rippengal, B.D., 1 Rochford Avenue, Westcliff-on-Sea, Essex, England.

IMPORTANT

Subscribers are kindly requested to renew their subscriptions for 1972, if they have not already done so, immediately.

1-5-1972

MRS. D. L. GOPAL RATNAM,
Hon. Business Manager.



THE BIBLE SOCIETY OF INDIA

(Worldwide network of Scripture Distribution)

Central Office :

20 Mahatma Gandhi Road, Bangalore-1

Please visit or write to any of our following Auxiliaries for your scripture needs :—

AHMEDABAD	ALLAHABAD	BANGALORE	BOMBAY	CALCUTTA
DELHI	KOTTAYAM	MADRAS	RANCHI	SECUNDERABAD
SHILLONG	(with branches spread all over India)			

BIBLES	— in all languages ranging from Rs. 10 upwards.
NEW TESTAMENTS	— in all languages ranging from Rs. 2.50 upwards.
GOSPELS	— in all languages 20 Paise each.
SERMON ON THE MOUNT	— in all languages 5 Paise per copy.
LOST AND FOUND	— in all languages 2 Paise each.
CHRISTMAS STORY	— in all languages 2 Paise each.
EASTER STORY	— in all languages 2 Paise each.

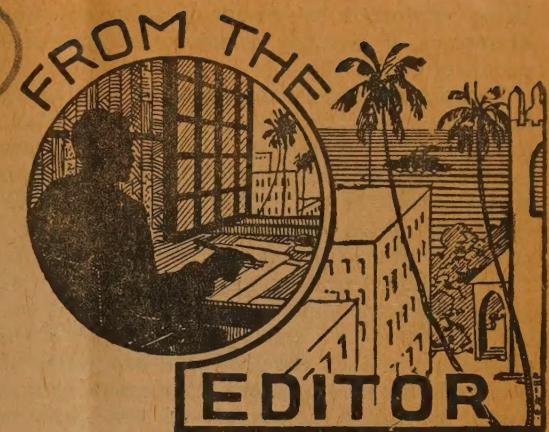
The Society is distributing about 8 million copies of the scriptures annually, which includes over a lakh of Bibles, 3 lakhs New Testaments, 35 lakhs Portions, and the remaining in Selections.

Our minimum goal is : 1. At least one Bible in every Christian home.
2. A New Testament for every Christian reader.
3. At least a Portion for every literate.

You can share in this service by : 1. *Enrolling yourself as annual or life member, if you have not already done so.*
2. *Enrolling another member during the year.*
3. *Buying and distributing at least 10 gospels during this year.*

WE ALSO HAVE ATTRACTIVE BIBLES AND NEW TESTAMENTS FOR PRESENTATION PURPOSES

SILVERBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION



The Man who must Increase

The man who must increase is the man who was in the *pandal*. The *pandal* was a big well-thatched annex to St. George's Cathedral in Madras put up for the Silver Jubilee celebrations of the CSI. The man in the *pandal* was the ordinary member of that Church, most probably from one of the congregations in Madras, who had not been given admission into the Cathedral for the thanksgiving service of Holy Communion on the second day of the celebrations. The more privileged members of his parish, such as perhaps the office-bearers of its Committee, were inside the Cathedral along with the visiting dignitaries, fraternal delegates, Bishops and representatives from the seventeen dioceses of the Church.

He had been in the *pandal* adjoining the same Cathedral exactly twenty-five years ago. At that time he may have been the forgotten layman, but not now! Far from it. He had been duly notified and cordially invited to be present at this celebration. But there was simply no room for him inside the Church on this occasion. All places there had had to be reserved for those who evidently counted in the Church, or counted very much more than he. At the Jubilee meetings held inside the *pandal* too, he had to give precedence to those others for whom seats had been reserved. Even the few things he could have done—such as reading a Scripture portion—had to be done by the officers or dignitaries. He was, therefore, sitting exactly where he had been sitting twenty-five years earlier, playing the same role of a passive spectator and not that of an active participant. One was strongly reminded of the story told by Yves Congar of an authority of his Church describing the only two proper positions for the layman in the Church—sitting in a pew as the grateful recipient of the teaching given to him and kneeling before the altar as an even more grateful recipient of the mysteries of God. Congar takes the story, however, as the starting point for his thesis that, far from being the mere object of the ministration of the clergy, the layman should be the dynamic *subject* of the Church's ministry to the world—that he should be the Church in relating the world in all its diverse activities to Jesus Christ.

My purpose in referring to the man in the *pandal* here is not to cast reflections on the organisers of the Jubilee programme, who must only be thanked for what they undertook to do on behalf of the whole CSI. In fact I do not wish to speak about the Jubilee celebrations at all, for now is the time to look forward to the next twenty-five years that lie ahead of us. There was plenty by way of looking back on the past twenty-five years in the last special Number of this paper. So we have now to look forward to the future. But whose future? And future to be planned or decided by whom? It is with reference to these questions that the man in the *pandal* has illustrative significance.

Many others besides Yves Congar, writing or speaking in a number of churches throughout the world, have been proclaiming the discovery—or, as some have preferred to call it, the rediscovery—of the layman in the Church and his role in the world. It is particularly significant that this discovery has happened simultaneously in those churches which include the ones with the most stringent hierarchical traditions. And the further coincidence of this discovery with the strong urge towards union or co-operation among the churches is generally regarded as clear evidence of both the fact and the manner of the working of the Holy Spirit in those churches.

Theologians like Congar and Kraemer have discovered the layman and this discovery has been hailed by other theolo-

gians around the world. But the layman has yet to be discovered by himself and by most of the authorities of his parish and diocese, ordained or not. This is why the man in the *pandal* still continues to be little more than a passive spectator of whatever those who run his church will arrange for him.

It would be quite unfair to say that our Church for one has given no thought to the non-official layman. We have made studies on his behalf at almost every Synod, talking about his ministries to and in his neighbourhood, his profession and his social environment. A great deal has also been said at this high level about the need to educate, train and inspire him for such an involvement and about the antecedent need for equipping those who should equip him for playing an active missionary role in the fields of the 'secular' concerns of man. But who has been telling the layman himself in his own congregation what his mission is or why he must get trained for it or where and how he might get this training? And is there any place accessible to him where he can actually get such training?

There are a number of centres in India called by different names which devote themselves even passionately to the cause of laity education. But nearly all these function outside or on the periphery of the dioceses. Occasionally laymen and clergymen in charge of parishes are sent to these places, but this seldom leads to a thrust into the congregations. They only seem to pick up a jargon or to learn to talk only among themselves. Or it may be that the dioceses do not make use of the training they have received by providing them with infra-structures for carrying out laity education. Whatever the reason, the relegation of the non-official layman to a passive and completely subordinate and, at best, ancillary role in the Church continues to the detriment of both the Church and the world.

The East Asia Christian Conference made a study of 'Christian Education' two years ago and brought out a small but attractively got up 'Leader's Guide' called *In the Midst of Life* consisting of seven 'Study-Action Programmes' for the training of adults, youth, and children. It has also been giving publicity in Numbers of *Asia Focus* to what have been claimed to be new and effective techniques for use in laity formation. The World Council of Churches, too, has brought out a pamphlet on the findings of a consultation on laity education on the basis of experiments with certain psychological methods.

But, so far as most of the Churches in India are concerned, these laudable attempts at thinking and trying out new patterns of training are like the discussion of pedagogy in a country where there are no schools as yet, or a country where the existing forms of instruction are mostly inimical to the new goals for education. While the new tasks for Christian education have yet to be understood and undertaken, bad theology and introverted Christianity are tragically

being reinforced by groups of sectarians who display an exemplary, if wrongly oriented, zeal for instructing the people of God.

There may be quite important reasons for the neglect of laity education during the first quarter of a century of our united Church, though we must also realise what a splendid opportunity for it was missed when it could have been pushed with the drive of the euphoria that prevailed at the time of the inauguration of the CSI. But there has been understandable preoccupation with financial, administrative and other technical adjustments and innovations which perhaps gave exaggerated importance to the official in our Church. So the last quarter of a century has been that of the official and officialdom in both the good and bad senses of the words. But could the next quarter of a century be quite definitely that of the man in the *pandal*—the non-official in the Church who, nevertheless, has the official mission to the world? Could our Church decide so and do whatever is necessary—by way of instruction and training in the 'doing' of theology—for activising the layman to fulfil his role?

Where can we make a beginning to enable the man in the *pandal* to come into his own? As has been pointed out, neither he nor his local preceptor has as yet a clue to what is his own. One hope is that the official, who has dominated the ecclesiastical scene during the first quarter of a century, might now get the grace to declare that he must decrease and that the non-official must increase in importance in the Church. At a recent informal meeting called by the Acting Moderator in response to a Challenge in these columns on the eve of the Jubilee a decision was taken to persuade all dioceses to undertake a study of the ways in which an enlightened and vigorous teaching ministry could be undertaken in each diocese. It

may also be hoped that, if the appeal of the prophetic ministry is made to the people of God as distinguished from leaders, it might evoke a direct response from them. It is also possible that the stress of circumstances will push both the laymen and the authorities of the Church out of the complacency that was so much deplored by Mr. R. D. Paul at the valedictory meeting of the Jubilee celebrations in Madras. But, whichever way it happens in the next quarter of a century must be that of the man in the *pandal*, and quite definitely not that of the officials, if our Church is to have a future in mission.

In the whole world there are wide upheavals in the field of culture because neither the masses nor educated youth will accept norms and judgements at second hand from the cultural *pundits* of the past. Instead, consciously and unconsciously, they are engaged in the evolution of forms of culture (or 'counter culture') rooted in their own experiences, the needs of their personalities and the emerging values of their society. It is a dangerously revolutionary phenomenon, but one that cannot be escaped. Hence the need of the times, not for defending champions of the moribund class or élitist culture of the past, but for social engineers to give direction and values to the emerging mass culture. In our Church, too, the need of the hour is for a leadership that, while sharpening the sensitiveness of the ordinary lay people to the call of both God and the world to them, will encourage them to take their own experiences and situations seriously. In other words the grass roots must be watered carefully so that the new life of the Church may spring up from them and nourish the environment. May the grass roots be helped to flourish, and may the role of the man in the *pandal* increase in the immediate future that lies before us.

The Holy Spirit working in New Dimensions

Speech at the Silver Jubilee Celebration of the Church of South India

By Prof. A. K. KISLU, *Union Deputy Minister of Health & Family Planning*

It gives me great satisfaction to be present on this great occasion of the celebration of the Silver Jubilee of the Church of South India today. The Silver Jubilee of the Church of South India coincides in a grand manner with the celebration of the Silver Jubilee of Indian Independence which we are observing throughout the whole year in different spheres of our national life and throughout the country. Therefore, on this occasion, I have the privilege of bringing to you the Jubilee greetings and a message of goodwill in a more personal way from our Prime Minister, Mrs. Indira Gandhi, and also from the Government of India. I take this opportunity to bring you a big Thank You from the Government of India for all the help and co-operation in terms of personnel and resources that the Churches in India and abroad had mobilised last year in taking care of the heavy influx of refugees from Bangladesh.

As we look back in our national life, our hearts come to quietness in memory of the great national leaders, leaders of science and technology, arts, philosophy and literature and leaders in social services and Defence services. Many of them have left us, but their efforts and achievements have brought abundant fruits for us which we enjoy today. In the same manner, as we look back into the years that preceded the union of the Churches in South India and also during the last twenty-five years of Church Union, our heads spontaneously bow in reverence for the Church

leaders in this great sub-continent of ours. I congratulate those great leaders who had worked hard day and night for months and years together to bring the Church of South India into existence. I say this because it took about 25 years afterwards to bring about the Union of the Church of North India which was inaugurated only about a year and a half ago at Nagpur. It gives us a sense of compulsion now to work together for a Church Union of India as 'One Church'. We see that the Holy Spirit is working in new dimensions and giving new inspiration to the leaders of our Indian Church so that, in its form and function, we are able to show to the world that one Church, The Church of India, is born to witness for Christ.

1. Present Work of the Church of South India

The Union of the Church of South India with its 17 Dioceses comprises a Christian Population of about 16 lakhs and has 19 Bishops and 1,066 Presbyters.

In its mission for the healing of the sick, the Church of South India has a glorious and most excellent record of service. It has 62 Hospitals, 38 Dispensaries, 209 Doctors, 1,644 other medical workers and 60 workers from overseas countries. In its mission to the service of the children and the Youth, again, there is an outstanding and devoted record. The Church of South India runs 14 University Colleges, 143 Secondary Schools, 1,947 Elementary and Nursery Schools, 19 Teacher Training Institutions and 12

Industrial, Agricultural and Professional Schools. It is now catering for 14,554 University students, 1,26,983 Secondary School Students, 3,02,755 Elementary and Nursery School Children, 1,803 students in the Teacher Training Institutions and 1,686 students in the Industrial, Agricultural and Professional Schools every year. I once again congratulate the Church of South India for the magnificent work that you are doing in this part of our country.

As the country is now approaching the Fifth Five Year Plan and as the approach in the different sectors of our national plan is gradually getting crystallised, and specially in view of the fact that the attention of both the Central Government and the State Governments is getting focussed on the needs of the millions of our masses in the rural sector, many of whom are still living in sub-human conditions, may be in matters of even simple elementary education, may be in matters of facilities of health and medical care, housing or drinking-water facilities, there is still much more to be done and, therefore, may I most humbly submit that the Church of South India, and other churches in India, should now make an effort to have their own Five Year Plans so that the Churches may be able to come in close co-operation and collaboration in rendering educational facilities and medical and health care specially in the rural areas of the country.

2. 'Banish Poverty' Programme and the Church

Besides the programme of education and health and medical care, I would call upon our leaders of the Church to look around more closely into our environment, and be more and more sensitive and be able to respond in a more positive way with regard to the trends or the events or the conflicts that are happening in the social and economic spheres of our country. A total war against poverty has been declared by our beloved leader and Prime Minister, Mrs. Indira Gandhi. In order to achieve this in the quickest possible time, various steps have already been taken and various legislations have already been enacted and there are many more yet to come.

Democratic Socialism has been declared to be the means to achieve this goal. It means a total restructuring of our economic policy so that social transformation of the economic matters in various sectors may be brought about by peaceful methods of legislation and implementation by the involvement of the people at all levels.

In order to do this, various epoch-making legislations are coming up in the Parliament and the State Legislatures for which Constitutional amendments are being made. The privileges of the princes have been abolished. Banks have been nationalised. A ceiling on agricultural holdings has been enunciated. Necessary legislation will soon be brought in about urban property ceiling. Monopoly in industry has been restricted to a great extent. Import and export trade is fully under government control. Coal mines have been nationalised. Apart from nationalisation of big industries, the State is entering as joint sector enterprise in private industry. More and more scope is gradually being created for labour participation in management. Many more such progressive steps are yet to be taken so that the difference between the rich and the poor may gradually diminish, the production may go on increasing and the distribution of national wealth may be more equitable. All these are done with the single purpose of 'Garibi Hatao'. To allow 'garibi' or poverty to remain is a form of violence done. As Mrs. Coreta King, wife of Martin Luther King, has said—

'Starving a child is violence;
Depressing a culture is violence;
Neglecting school children is violence;
Punishing a mother and her family is violence;
Discrimination against a working man is violence.'

Ghetto housing is violence;
Ignoring medical needs is violence;
Contempt for poverty is violence
And the lack of will power to help humanity
Is a sick and sinister form of violence.'

Therefore, in bringing about a real transformation of our social and economic life, bold steps have to be taken by all of us together. There is a great challenge before the nation so that 'every child of God may have enough' to live like a human being. 'Give us this day our daily bread'—we may say this prayer, but as a Church or as Christians we must involve ourselves singly and collectively so that poverty may be banished.

Dr. B. R. Sen, former Director-General of FAO, has said :

'The half-fed are only half-alive, and deprivation on such a vast scale is not only morally indefensible, but—what we often do not realise—is a serious threat to social order and international peace. If the protest of the poor goes unheard for long the result can only be large-scale revolt of the dispossessed. Lip service, declarations and manifestos are not enough—the recognition of this real danger must find expression in co-operative action both by the rich and the poor alike.'

It is indeed gratifying that the Church is very highly organised in not only giving relief to the poor and to the hungry but also in community development through agencies like CASA, CARITAS, AFPRO, etc. Very little has been done and much more is yet to be done and, therefore, I would call upon the Church and all other Voluntary Organisations to participate in this battle against poverty in a more massive way and mobilise their resources, personnel, and technical experts and field workers, and co-operate with the Government more actively and fully in this great venture. Poverty is like paralysis. It cripples one's body, mind and soul. When Jesus was preaching one day inside a room in Capernaum, some people, not finding their way, opened the roof of the house and laid in front of him a bed on which lay a paralytic. Jesus said to him: 'Arise, take up your bed and go home.' And the man rose, took up his bed and went out before them all. Our purpose should not be to give charity to the poor and keep the poor ever poor. But we should be able to create in them a spirit and a capacity of total self-reliance. There is a great opportunity for the Church to co-operate with the Government more specifically in the rural life and rural economic sector by rendering services, counselling guidance and demonstration in the actual field work; in land reclamation, small irrigation, supply of improved seeds, fertilizers and pesticides; in animal husbandry, dairy, poultry, piggery; and in agro-based, cottage and small industries, khadi and village industries, etc.

3. Labour and Management Relationship

In the industrial field, the labour force is rightly restless for more wages or for bonus and other amenities and better conditions. The restlessness is so high that they are about to destroy the industry itself. It only shows that they are having deprivations. Whereas the Government is bringing in new and progressive legislation to ameliorate the conditions of labour, in the actual labour-management, let us try to discover the power of God with regard to our problems in our industries. I do not mean that the Church should go in for the formation of separate labour unions. But in the existing trade union movement, there is a great scope to work out new ideas and new techniques and new strategies and new legislations so that better relationship and co-operation may be created between labour and

management so that new industrial ventures may be boosted and production for the nation may be accelerated.

4. Apprehension that Government may take over Institutions

Sometimes the Church seems to have some apprehensions that the Government may take over and nationalise the Christian Institutions or the Christian Hospitals, and there is some slight panic about it. I do not know what is the basis of such apprehensions. However, I may, in my humble way, give a categorical assurance that there is no thinking and no intention on the part of the Government to nationalise or take over the Christian Institutions. On the other hand, I may say that the Government is most appreciative of the way in which, and the efficiency and the economy with which, the institutions are managed by the Church. But, let us at the same time examine our hearts and review our policies—whether our institutions in some way or other are our vested interests. If they are not, then let us agree that a time has now come when our Boards of Management and the Governing Bodies should be more broadbased. This is possible within the frame-work of the Constitutional Rights of the Minorities. It is necessary on our part to give the country an assurance that there is no hush-hush in the management of the institutions and that there are absolutely no efforts of conversion by methods undesirable and that our books of accounts are open.

May I say here that I am making no compromise about our basic task of evangelism for which Jesus Christ had founded His Church. The preaching of the Gospel of Jesus Christ is the very tenet of Christianity and the Church must never stop from this high calling to tell the world of the love of God for all mankind. In this sense, the Church is transcendent and it has no physical and geographical boundary. The Church of India must go forward with greater strength and courage and zeal in its spiritual tasks than ever before. India is a secular country, and it gives freedom to all the religions. We must respect the religion of each other. There is guarantee in our Constitution that every man has complete freedom to practise, profess and propagate his religion. Our country and the Indian Church is grateful to the Missionaries who had come to us in the years past. We have seen their dedication and contribution. It is now time that the Indian Church should send out its missionaries in numbers to every other country—to the uttermost parts of the world.

5. Legislation about Foreign Funds

There may be some apprehension that when the Government is talking about bringing legislation about foreign funds, the overseas funds, gifts and supplies that are coming for the service of humanity through the channels of the Church may also be largely affected. It is true that Government is bringing necessary legislation to restrict the foreign funds which are being used for political purposes. But the overseas funds, the resources, gifts and supplies for the service of suffering humanity as well as for Church Institutions will be allowed to come as before with the clearance of the Government. But, here again, may I say that the Church should now plan to be more and more self-reliant? We should be able to man all our Church activities by Indian nationals. Missionaries are welcome only in the most highly specialised or technical matters in which our country may have heavy deficiency.

Finally, before I close, may I indicate that there is a growing need now in our Church to have strong and more organised public relations which should be able to place the Church of India before the nation in its proper perspective. We are shy and we have a sense of isolation and thereby we have allowed ourselves to be terribly misunderstood. Sometimes it becomes very necessary to clear

from the minds of the people certain illusions about ourselves and our Church which sometimes develop on various occasions on various issues. We sometimes become unnecessary victims of false propaganda. It is necessary that we give clear impression to the Government and the people:

- (1) that the Church is not a community and, therefore, it is not communal;
- (2) that the Church is not a State within a State; in fact, the Church believes in and strictly observes the separation of the Church and the State;
- (3) that the Church is not an agency of a foreign Government; it does not receive funds from Foreign Government. All overseas gifts and resources come from the common man, from Sunday School boys and girls and from those whom God moves to give; and that Christians in India are as loyal and faithful citizens as anybody else and that we are happy and secure in the secular and socialist democratic India;
- (4) that Church not only receives but also gives—it receives not to possess, but to give away;
- (5) that the Church does not believe in conversion by fraudulent means and never indulges in such conversions. The Church believes that baptism by fire precedes baptism by water;
- (6) that the Church has to fulfil a spiritual task, to tell all mankind of all the nations that Jesus Christ was the Son of the God, that he came from God, that he died for our sins, was resurrected and will come again and that the Church stands to witness that 'God so loved the world that he gave his only begotten son, so that those who believe do not perish but have everlasting life'.

There is also a need for a constant dialogue with the Government and other agencies for more co-operation and collaboration in various national ventures. Now that a legislation is coming about foreign funds, the Church of India should make a representation to the Prime Minister and the Government of India with openness, frankness and sincerity.

6. Existing Social Evils

In our national life, there are many social evils which still persist. Many of our people, especially the Scheduled Castes, are suffering terribly from untouchability and other forms of social and economic injustice. The Scheduled Tribes are still away, isolated, living in abject poverty. They need very special attention. There are problems of food adulteration, problems of corruption in the administration, problems of the youth, problems of the women. There is large scale copying in the examinations which calls for a wholesale and positive examination reform. Prohibition has gradually slackened and is exposing our youth to the habits of drinking and also taking drugs. There is large scale ticketless travelling, black-marketing, hoarding. There are innumerable such diseases in our social and economic life. These cannot be done away with by legislation only, and, therefore, an impartial and objective strong public opinion has to be created. If necessary, some well-knit machinery also should be set up strongly so that the Church may be able to help other social organisations as well as the government and co-operate in eradicating these evils.

Before I sit down, may I speak once more about our participation in the task of Garibi Hatao? We as a Church may be too small a body and the problem is fantastically huge. One day, a traveller met a small girl who was carrying a very large child. 'Isn't it too heavy for you?' said the traveller. 'He is not heavy,' said the girl, 'He is my brother.'

The CSI 'As I see it' in 1972

By J. GOODRIDGE, *Vellore*

This article is not intended to sing the praises of the Church, but rather to confront the reader with what the CSI is and, with more co-operation and prayer, changes and new leadership, what it could become. My notes lie at my side. I can see that they are controversial, yet none-the-less true. I hope, as well as being controversial, they will, as I endeavour to write them down, become a challenge too. I further hope that what I write will not be misjudged or misunderstood. If, in some of my points, I'm wide off the mark, then I'm always glad and ready to be corrected. In fact this is part of the exercise. I write merely from an angle (one angle) of observation and experience.

When I worked in the villages, several years ago, it was the custom to whitewash the churches for Christmas. The work was undertaken by two or three people and they went from village to village. On one occasion I thought an 'on the spot' check was necessary and made my way by motor-bike to the village. Instead of the men being at work on the local church, they were whitewashing a house. It was a 'pukkah' building as we say and I noticed the date of its construction. The date, at that time, meant nothing to me, for there were other much more important matters to attend to, but now that date does have some slight significance. The date was 1947.

The house, set in a village of mud and thatched houses, looked pretty good. The material out of which it had been constructed was not of the best kind, for there were many ugly cracks and loose hanging plaster, but nothing which a good coat of whitewash wouldn't hide. It might also be added that the design of the house was not all that was desired, but there it was.

It's strange how events and dates sometimes click with other things which bear no relation whatsoever except by comparison. For instance, we celebrate the Silver Jubilee of the CSI this month and there is much which it has in common with that house as we shall see, as we read on.

i. It is not constructed out of the best kind of material

Bishop Chellappa in *News and Notes* once wrote: 'A friend of mine the other day remarked that from his observations the CSI was not only deteriorating, but disintegrating'. Things have got worse since then, but nobody says so. Silence is golden, but the gaping cracks in the fellowship are visible, even to the outsider, whether it be a Church community, Hospital community or a School community. The cracks are there and there is plenty of loose hanging plaster in the form of grievances, distrust, bitterness and neglect. Many of our so-called leaders assume that a coat of whitewash in the form of a retreat, convention or something else will cover up, patch up or brighten up the life of the church, but such tactics have failed. (Numerous examples could be given.) The gaps remain and so does the dangerously hanging loose plaster. It is only by the Mercy of God that the House has not come crashing down. Within this weak structure we are living and working and if things are to be different in the near or distant future all hands are needed to reconstruct this Church. One blessing is that the FOUNDATION is strong, for the Church is not built upon sand, but upon the ROCK, JESUS CHRIST. This should, at least, give us courage to carry out radical changes and, if necessary, pull down in order to rebuild.'

2. Its design is not all that is desired

The first thing to notice is that the present design of the church seems to kill initiative and the right kind of leadership. We may deplore the fact that we have no leaders, but that does not help the situation. We may bemoan the fact that we have no purposeful plans, but that does not create them. 25 years have gone and with them the rosy picture which once, if ever true, dominated our minds that the CSI is the Church to lead the world. We console ourselves with the stale bread of yesterday that we have made progress, but we know deep down within us that from top to bottom we have failed; and failed miserably.

The design of the ministry seems all wrong to me. The idea of a Bishop being the businessman of the Diocese, held up day in and day out with endless meetings, property, finance, etc., and for which he was never trained, seems part of the terrible deep-seated trouble in the CSI today. For the Bishop, as the *Spiritual Head* of the Diocese, should be freed from many of these business meetings in order to *serve* the people under his entire charge, not from an office, but in their village, town and Church situation. How many of you wanting to see your bishop have been kept waiting, though the matter has been urgent, because he has been engaged in some business committee? That I feel deeply for bishops in this tangle will be seen from the next sentence. Most of our troubles in the CSI are spiritual. And unless we have a leader to deepen our spiritual lives, we can never know the full and delightful impact of true Christian fellowship. Therefore my suggestion is that the business of the Diocese should move forward under *Lay Leadership*. And there are excellent lay people capable of doing the everyday work of the Diocese as well, as being professionally trained for it, but in the present system and design of the church, they are passed by on the road of South India by the 'priest and Levite'. Oh for the Good Samaritan to come along in the form of a first rate Christian businessman to lead us to the Inn of healing, hope and reconstruction.

The presbyter has been trained to *work*, at least that's how I understand it, in a given situation. He ought not, therefore, except in very special cases, be doing other things. He has no right to be hanging around a Diocesan Office in the hope that if he runs a few errands he will get tipped to go abroad or be given some 'good' church or pastorate. He is not an errand boy, though he may have the mentality of one. He is a *servant* of God. And his job is to be with his people—there, on the job, not sliding off to some retreat. There among his people and not away on some lame excuse or other. It is said that millions of days are lost to industry through absenteeism each year. I wonder what large sum of days is lost every year to the ministry of the church! The men supposed to be whitewashing the churches I discovered were whitewashing somebody else's house. The church was paying. When presbyters leave their pastorates for whitewashing, the same kind of thing is happening elsewhere. It's not that I want to tie the presbyter down. He needs to feel free, by that I mean free to serve where he is and not constantly being lured away from his job by something else. The thing I'm stressing, as I see the function of the church in the world of South India today, is for the presbyter and his people to be involved. A partnership, if you like. This means that the presbyter may well belong to the Rotary Club (for example) and

attend its meetings, for this is one way of meeting people in his area, the area in which he is living and working. His field of service is always bigger than his congregation or pastorate in the sense that he is to befriend and minister to the entire community as opportunity arises. This strikes me as being part of the *vital* ministry of the presbyter, but it is rarely done—and can never be done until this obsession of trotting off to picnics and other things outside the pastorate is broken. To say the least the *design* (and thinking) of the church is far from what 20th century life demands in modern India and so we ought to be looking for new designs and fresh patterns of ministry through which leadership and growth would come as naturally as harvest follows sowing. Yet, let it not be passed over like a field of rich, luscious, green paddy, that we can expect harvests without work, jolly hard work, for we can't. If the desert is to blossom as the Bible says it will come no easier way than by sweat and hard work, assisted by a **MASTER PLAN**.

Finally, looking at that house through the window of recollection, I would say that a good deal of it was constructed without any proper plan. This is true of the CSI. Today, if we are to progress, we need a Master Plan, an architect, a prophet, a designer, a leader. This is the cry

of the whole Church, but it rises particularly in the ranks of the young. We should do well in this 25th year to plan forward instead of planning backwards. We should not be afraid of changes, they are bound to come whether we like them or not, but it would help if changes were planned. One thing which we all need to remember during this year is that the Church is bigger than buildings or bishops, presbyters and plans, for it existed before them and it will continue long after they have gone, but the moment for rejoicing in this Silver Jubilee Year is that the Church has a strong foundation, for the foundation stone is Christ. Upon this foundation we must begin to build, not with brick and stone, but with *love*, and *understanding*, *forgiveness* and *faith*: for these are the materials out of which the Church of Jesus Christ rises. And as the church rises from this foundation there will be no lack of finance, no lack of sacrifice, no lack of vitality, no lack of leadership and no lack of Christian expression in the various situations which arise within the fellowship of any congregation. For the Church will become, and it is for us to help it become, a **CITY OF LIGHTS** throwing out its healing and directing rays into every area of life.

The Jaffna Diocese of CSI: The First 25 Years

Historical Background

The Churches of the Jaffna Diocese of the *Church of South India* are the result of the work of the American Board of Commissioners for Foreign Missions in Ceylon. The first American Missionaries landed in Ceylon in 1816 and began their work in the Jaffna Peninsula. The Churches they established were organised as the American Ceylon Mission. From 1866 since the 50th anniversary of the founding of the Mission these Churches were governed by an Ecclesiastical Association. In 1904 they were once again reorganised as the Ceylon Congregational Council. This Council became associated with the Congregational and Presbyterian Churches in South India when in 1910 it was organised as the Jaffna Council of the South India United Church. From 1910 to 1947 this situation continued. While the Churches of the American Ceylon Mission were governed by the J.C. and S.I.U.C. the institutional work of the Mission was administered by another body which continued to be called the American Ceylon Mission.

From the twenties there was a strong movement for devolution of responsibility on national leaders; a demand for integration of the work of the Mission (Institutions) and of the Council and also a movement towards wider Church Union. These three movements in a sense were consummated in the inauguration of the Diocese in 1947 as one of the Dioceses of the Church of South India. The Rt. Rev. Sabapathy Kulandran was consecrated as its first Bishop at the inauguration Service in St. George's Cathedral, Madras, in 1947. He continued as its Bishop till his retirement in 1970. The first 25 years of the Diocese, therefore, are very much associated with the work of the first Bishop of the Diocese. What the Diocese has achieved is largely a result of his vision, dedication and hard work. His gifts of mind and spirit have left their indelible mark on the structure and life of the Diocese.

The connection of the Jaffna Churches with the Churches in South India goes far back to 1934 when the American Missionaries, Levi Spaulding and Daniel Poor, took a group of young men from Jaffna as their Assistants to start the American Madurai Mission. It is interesting to recollect

that the late Bishop David Chellappa of Madras was a descendant of one of those young men from Jaffna who went to India to found the Madurai Mission.

1947 and after

When the Diocese was inaugurated in 1947 the institutions under the American Ceylon Mission and the Churches of the J.C., and S.I.U.C. were integrated to form the Diocese. The Churches which had thus far been used to a Congregational polity now accepted an Episcopal System. Though numerically small the reasons for demarcating the Churches in Jaffna as a separate Diocese were not only the compelling reason of geography but also the fact that these Churches from the point of view of both leadership and finance could exist as a lively Diocese. Besides it was felt that this Diocese could play the role of a pioneer for Church Union in Ceylon. The work of the institutions consisted of about 72 primary schools and 9 secondary schools, a press and 2 large hospitals. One of the saddest experiences of the 25 years was the decision of the Government to take over all assisted schools, which included all Church Schools. In 1960 all our primary schools and 8 of the secondary schools were taken over by Government. The Diocese now continues to run only one leading Girls' School as a private school. It is remarkable that, although these schools were taken over, the Diocese has been able to readjust its strategy of work and has not allowed the take-over to have any adverse effect on its life. However, our work in the educational sphere is now very limited.

Worship

Bishop Kulandran had a passion for Carnatic Music and indigenous forms of worship. Thanks largely to his perseverance and untiring efforts there has been in the Churches of Jaffna a great revival of Carnatic Music. The Diocese itself has twice published a hymn book of its own incorporating a large number of lyrics composed by Jaffna authors. This Diocese was one of the first to evolve the

choral version of the C.S.I. Liturgy in Tamil. This Choral version is now very popular among our Churches.

Life and Work

This Diocese has always emphasised high spiritual and academic requirements for its Clergy. Over the last 25 years this emphasis has borne fruit in a more effective and creative ministry in the Church. The Serampore B.D. with but few exceptions has come to be accepted as the bare minimum required for Ordination in this Diocese.

There are now 25 workers in active service and 5 others retired or in other institutions.

A great need for many years even before 1947 was the spiritual care of many of our members who left the Jaffna Peninsula. In 1949 this led to the formation of the CSI Congregation in the city of Colombo. It is remarkable that today this Congregation has not only become one of the strongest parishes of the Diocese but is also one of the strongest Churches in Colombo itself.

The Diocese has always been concerned for service outside its own borders. In 1950 our Churches spontaneously responded to an appeal from Madurai for famine relief and made a substantial contribution of Rs. 5,000, during the riots in 1958 and later during the floods and other calamities both in Jaffna and outside the Diocese has taken an active part in relief work largely through financial contributions.

Episcopal Confirmations has been the normal practice in the Diocese. Bishop Kulandran himself has written a useful handbook for Confirmation candidates which is widely used. Thorough preparation before confirmation has come to be accepted as normal in this Diocese over these 25 years.

The work of healing continues through our two hospitals established during the last century. Ten years ago the

Diocese started another Medical extension work in Paranthan and that Centre continues to render valuable service to the Colonists of the area. The two hospitals have considerably improved the quality of their services and they have on their staff now qualified specialists.

Religious Education and Evangelism

The take-over of the Schools by Government meant that the Church in Ceylon had to take greater responsibility for the Christian nurture of its young people. With this in view the Diocese set up a Religious Education Board under a full-time Director. This Board is now responsible for work among children and youth and for Christian education among adults. The Diocese has also for many years set apart a full-time officer for evangelism whose responsibility it is to co-ordinate the evangelistic work among Churches and also initiate new work in places where the Gospel has not been preached or Churches established. While one cannot be satisfied with our results in evangelism the growth in the numerical strength of the Diocese during these 25 years has been due to its evangelistic efforts.

Church Union

On the retirement of Bishop Kulandran in 1970, the Rt. Rev. D. J. Ambalavanar was elected as the new Bishop and consecrated in June 1971. The Diocese is now looking forward to the consummation of the Union of the Churches in Ceylon as the Church of Lanka. The Jaffna Diocese will join this Church with the goodwill and blessing of the Church of South India. It is our hope that the close links we have always had with the Churches in South India will not in any way be weakened in the future.

(Contributed)

Dialogue between 'Separated Brethren'

T. S. GARRETT, *Bishop in Tirunelveli*

When I set out to attend the Joint Study Conference on Faith and Order at Nasrapur, I knew that I was going to something important. This was further brought home to me when I encountered on the platform at Poona the main contingent of the Syrian delegation, who had arrived in a carriage attached en route to the other end of my train, bishops in their flowing and colourful robes and priests like them with venerable beards. To meet us were members of the Poona reception committee belonging to several Churches led by the RC Bishop of Poona who also led the Catholic delegation to the Conference. Bishop Newbiggin arrived from leave just in time to help steer an occasion for which he had done so much to prepare.

Representatives of the Churches in India have met in many conferences; but never before have they come together with such powerful representation to discuss frankly and without reserve the vital topic of the structure and faith of the Church. The Conference was the climax of study and dialogue undertaken by groups, mostly of theologians, in various parts of India, though those who had participated in these would be the first to confess that their other duties and engagements had hindered them from giving as much time to their preliminary work as its importance merited.

These local study groups had each been given one of five subjects with which to wrestle, all of them containing

major points of controversy between the varying ecclesiastical traditions. In our final sessions at Nasrapur we decided that the two on Ministerial Order and Priest and People were closely allied and could be combined under two sub-headings in one report. So the report of the Conference, when it is published, will be in four sections: 1. The Structure of visible unity; 2. Ministry, Priesthood and Ordination; 3. Scripture, Tradition and Authority; 4. Mariology.

There was a large measure of agreement in our dialogues concerning the first three topics, for which we all gave thanks. All desired to assert that in the structure of the Church there should be both personal ministerial leadership and corporate responsibility and that these two principles need to be applied at several levels, local, regional, national and universal. Mutual understanding and accord still needs to be sought concerning the way this application should be made, e.g., the relative importance of the 'collegiate' responsibility of bishops or other clergy meeting in synod to take common decision and action and the 'conciliar' authority of synods or councils representing the laity as well as the clergy. Even less resolved is the question of the status of bishops given metropolitan 'primacy' in their regions and whether 'universal primacy' should be accorded to the Pope. But even some adherents of the churches of the Reformation were prepared to endorse

the need of personal authority in Christendom as a whole and to consider the claim of the papacy to fill this need, if and when the vexed questions of papal infallibility and universal jurisdiction can be resolved.

When our different theologies of the ministry and their practical application in ministerial service have been compared and contrasted there is a substantial core of resemblance between them. Both the clergy themselves and the laity whom they serve, whatever their church allegiance, have fundamentally similar conceptions of what the office and work of a minister should be. A question that obviously needs further study is that of continuity in ordination and the source of the authority to ordain, differences of conviction being most clearly focussed with regard to the necessity or otherwise of an episcopal succession. The discussion on this subject was in large measure handicapped by the fact that the sacraments, and particularly the Eucharist, had not been prescribed for preliminary study. This is to be rectified in the programme of study recommended for the immediate future. One cannot define points of agreement and disagreement concerning the ministry until one has considered concepts of the part the minister alone and the minister and people together play in the performance of the sacraments.

It was hardly to be expected that all would be entirely of one mind on the subject of Scripture and Tradition. But again Catholics and Orthodox had no difficulty in according a prior authority to Scripture, and Protestants were ready to recognise that there is Tradition in Scripture and that the two are indissolubly knit together in the ongoing life of the Church. The crux of the matter comes at the points where our varying ecclesiastical traditions (with a small 't') differ radically from each other. What then is to be the criterion and standard for examining and, if necessary, reforming them? Is it to be Scripture alone or Scripture and Tradition (with a capital 'T') regarded

as an integral unity? In either case who has the authority to define and interpret? All these are questions with which we must continue to wrestle.

Mariology might have caused a minor nuclear explosion; but happily did not do so. Agreement was marginal and disagreement considerable, but members of reformed churches at least gained new insights from studying and debating a subject to which they had previously given little attention, but which for Roman Catholics and the Eastern Churches is of such importance. Sometimes we Protestants felt that we were together straining at gnats of agreements and disagreements while expecting our Roman and Syrian brethren to swallow the camel of our scepticism. Even so we had enough encouragement from the discovery of some points of accord to stimulate us to go further in dialogue.

We would like to think that members of the Great Church of the future in India will look back on this Conference in much the same way as members of CSI and CNI look back on Tranquebar 1919. Whether that will be so is still hidden from us. What is certain is that the Conference is a challenge to us all to work together and to study together.

Joyous and uplifting was our worship together in the conference centre chapel, once a cattle shed and thereby symbolizing the transfiguration of the commonplace. The rules of the Roman Catholics and the Syrian Orthodox forbade our participating in each other's eucharist, but we felt we had shared in spirituality even so. Structural and some verbal similarities between the RC and CSI/CNI rites made us feel remarkably at home in each other's worship; but though there was unfamiliarity and strangeness to those of us brought up in the Western traditions of worship, all must have acknowledged that the climax of our common devotions was the awe-inspiring and captivating mystery of the Holy Qurbana.

Music and Drama in Christian Worship

JOYCE M. PEEL Madras

Worship and Drama: Their original close relationship

Worship and drama are twins, born at the same time in the dawn of man's history. Primitive Man was vividly aware of supernatural forces surrounding him, and in order to propitiate them he performed ritual dances. The whole community dancing in a circle performed ritual acts which were mimetic (imitating) in character. Later some of these acts were handed over to special people—priests—and a small portion of the circle was set apart for their use, which later still was raised upon a platform.

This became the pattern for the Greek Theatre. On the platform, or stage, actors take the place of priests, and a dancing and singing Chorus performs on a shrunken Orchestra, as the dancing area was called. The rest of the community now become spectators sitting round the rim.

No, they are more than spectators. Greek Drama was performed as part of the celebration of a Religious Festival. The Plays dealt with the relationship of Gods and Men, and in some cities attendance was compulsory, for this was public worship and the safety of the city depended on it. Beside the Theatre stood the Temple. The twins had not been separated.

The same pattern of architecture was used by the Byzantine Church and we see it in the Orthodox Churches today. In the Sanctuary, the Priests perform their ritual acts, raised up and screened off by a curtain. In the rest of the circle, the congregation join in the ritual singing and praying. Only the dancing has gone.

The peak moment of worship comes when the priest and congregation receive the sacrament and, in doing so, empty themselves in an act of identification with the self-offering of Christ. As Phyllis Potter has pointed out in her booklet *Religious Drama and Worship*, the peak moment of drama comes when the members of the audience lose their separate identities and, together with the actor, unite in an act of total identification with the character he has created. In these rare moments of intense involvement, an absolute stillness takes possession of the theatre; an atmosphere is created, something happens. Theatre people say, 'The God descended'. Is this worship? What is it? The experience is similar.

Liturgical Drama

Let us now consider Drama not as 'Theatre', but in its original meaning, action. Not all action is drama. If I wash my hands for dinner, this is not drama. But when Pilate washed his hands, it was drama. Drama is significant action.

The Bible is full of such action used in worship; the Hebrews striking the blood upon the lintels of their houses; the driving of the scapegoat into the wilderness. Every sacrifice, every ritual is drama. The Prophets also used it as a means of teaching. Ezekiel, in particular, made spectacular use of this (Ezekiel 3:1-3). Jesus used it at the Last Supper. Since then, the Drama of the Eucharist stands at the heart of Christian worship, an action of remembrance,

of celebration, of self-emptying and of union with God and with one another. The Offertory, too, is Drama, and in the Bread and Wine we bring symbols of all our labour to God.

Besides the Eucharist, many para-liturgical dramas have grown up in the Church—Palm Sunday processions, feet-washing ceremonies, the Stations of the Cross, the burying of the Cross on Good Friday, and the lighting of the Easter candle.

We need to make more use of this. Besides Candle-lighting ceremonies, we could celebrate Christ as the Light of the world—a Christian Deepavali; besides Harvest Festivals, we could have festivals for industry. Some churches have experimented in this, but how few! All forms of work can be offered to God in worship—a Christian Ayudha Puja. We must disturb the somnolent pew. In the words of Kellinger ('Leave it to the Spirit'), 'The fixed pew has become a symbol of the gaol-like imprisonment of worshippers, so they are restrained from becoming intoxicated with the holy.' Villagers are lucky to be without them. If town dwellers have really lost the ability to sit on the floor, let us at least invest in folding chairs and burn the pews—even if they were donated in pious memory of someone. Let not the dead lay dead hands upon the living.

Dance in Worship

Another aspect of Drama is Dance. In the Bible, dance is almost as important as song as a means of worship. After the joyousness of national liberation, Miriam and her maidens danced their praises to the Lord. When King David joined in a public dance of worship, and his wife complained that this was undignified, she received a biting reproof. Dancers were attached to the Temple, and community dancing was used in worship by the Early Church. Dances continued to be used in worship till the end of the sixteenth century. Today, as we sing Psalms 149 and 150, we exhort ourselves to join in dancing to God's praise. I wonder what would be the reaction if one Sunday morning after singing such a psalm, our young people got up and started to dance. How many would be shocked! But why? Is it the dead hand of tradition? Or is it a Puritanical fear of the body? If joy is to transform our worship and bring life and reality to our services, do we not need to pray that Christ will liberate us from our inhibitions? Simple people are free of them. In Guiana, the 'Alleluia Dance, performed by the whole congregation, is the chief liturgical form of worship. Negro congregations clap, sway and shuffle their feet. To quote Kellinger again, 'Intellectualism cannot sustain the truth about God..... Religion must be sung, whistled, stamped, danced and clapped more than it is thought..... Otherwise God becomes dry and brittle; not because He is dry and brittle, but because we are.' Even the sophisticated are learning to unbend. In the United States, dance choirs wearing special choir robes and using liturgical gestures are trained to dance the Psalms and Hymns in the Chancel. The congregation may watch them, just as they listen to anthems sung by the singing choir, but in doing so they are drawn into praise and adoration.

'Are' or 'can be'? Neither song nor dance, prayers nor sacraments, can ensure that people worship and pray.

Some years ago, Coventry Cathedral invited the Royal Ballet to perform in the Cathedral. There was a storm of protest from Churchmen. But the members of the Ballet were glad to be asked to offer their talent and art to God. This offering of talent forms a regular part in the services of

a church not far from my home. One of the aspects of worship, mentioned by Archbishop Temple, and quoted by Mr. T. K. Thomas, is 'to purge the mind by the beauty of God'. All beauty comes from God and can express Him, which is why St. Paul bids us 'think—and look—on these things'.

Dramatic methods of reading the Bible

In Drama, Dialogue is not only a conversation between two or more people; it is a means of communication to those not taking part in the conversation. This is a teaching method used by the Prophets. Much of the prophecy of Isaiah is given in the form of Dialogue between God and His People, or God and the Prophet, or even the Prophet and God's People. The Gospel is full of dialogue, and the stories of Jesus are told in this form.

The Church has occasionally used a dialogue method of reading the Bible. In Guildford Cathedral, at evensong one Good Friday, I heard the whole Passion story read like this in place of a sermon. The Dean and others stood in a semi-circle by the chancel steps and read in character with one man as Narrator, and the Choir as the crowd. The reading was rehearsed, but not read over-dramatically. When the story moved to Calvary, the congregation stood. I felt that I was there, and it was unforgettable.

Bible readings have also been given by actors, different characters being distinguished by change of voice, facial expression, bodily stance and the adjustment of a cloak. It is a restrained form of mono-acting. Another method is that of the Speech Choir, specially effective in the poetic passages of the Prophets and the Psalms. The task of dividing the lines between full chorus, semi-chorus and solos, the study of rhythm, pitch and tone colour all involve a penetration into meaning and interpretation. During this process, the lines are memorised almost without effort, and the Chorus is involved in a moving experience. What an opportunity we miss when we leave the reading of Scripture to be the proud preserve of a few mumbling or trumpeting elders! An effort? An expenditure of time and trouble? Yes. But if we can't put this into our worship, we deserve the rebuke God gives us in the Book of Malachi. In the effort lies the joy of discovery, and in the discovery lies joy.

If Dialogue methods can be applied to the Bible Reading, they can equally be applied to the sermon. This means that the Pastor must discuss his sermons with some members of the congregation and involve them in preparation. This in itself is likely to lead to greater relevance, and certainly to wider interest. Seminars on Sermon Preparation urge the use of this method; so has the World Council of Churches.

A Dutch pastor I have met sometimes gets two or three of his young people to act out, in simple dialogue, a problem of daily life. Then he asks members of the congregation to say how they would deal with it. After this, he directs them to the Bible and shows them what light it throws on how to form right attitudes towards the problem. No 'answer' need be given, but our attitudes can be re-examined. Combined with simple actions, such dialogues can be made visual. Research has proved that when we learn by ear alone, only 25% is remembered; when we learn by eye and ear, 50%, and when we learn by doing, 75%. Why is it that the sermon, the least effective form of communication, is the one most used by the Church?

(To be concluded)

Rights of Women in Church and State

BETTY PAUL, C.S.V., Madras

Women in the United States of America belonging to the Women's Liberation Movement, while fully approving of Article 1 of our India Government's Constitution (Section 16), would vehemently rise against Kerala's ruling barring women from certain jobs. I met some extremists of the Movement who are trying to prove that there is no work women cannot do equally well as men. I saw some women driving heavy trucks which was apparently one of the things women did not do before. If there are any women in Kerala bitten by the same bug as the Women's Liberation Movement persons, they would have started a big uproar at this curtailment of their rights. They would not think of this as a generous step taken out of respect for their womanhood. Surely, they would argue, if a woman can be Prime Minister of the country, another in her own way, well respected in her village, can be the head of a village. Considering the amount of manual labour our women labourers do in making roads, in building houses, bridges, etc., and in agriculture, being in an office as a peon or in the railways as the ticket collector or conductor would be light work for them. Women in the United States have a reason to fight for their rights because their government has over the years systematically closed the doors of medicine and certain other professions to women who may have had a real contribution to make. Even while there is a lack of doctors to serve the people, men do not want women to compete with them in this field. So you will find in the State very few women doctors and still fewer seats in medical colleges given to women. In Soviet Russia a large percentage of their doctors are women whom they have found to have a real gift in this area. Thank God for Section 16 of our Constitution which gives the freedom for both men and women to grow and develop to the utmost. We cannot force anyone to grow to the fullest achievement, but what we have in this Constitution is an open door leading to many possibilities of maturing to the point where we can value the contribution of each individual and accept each other, male or female.

Women have lived in a world dominated by male attitudes. The male mind is more capable of strong decision-making and actions untainted with emotionalism normal to the female. But we must face the fact that that same strength has produced a world in which war is still a reality, injustice flourishes and poverty is on the increase. Perhaps a change is needed. This may be the right time when that strength has to be tempered with compassion.

It was Christianity that recognised the worth of women as it followed the example of its Lord. However, even if we can be proud of the achievements made we have definitely stopped being content with the progress made in the past. Our present day thinking, as seen in the latest Synod minute on the ordination of women, has not shown any progress in our opinions regarding the work of women.

These opinions are not ours, but are merely those given to us by generations long past. We have made the Old Testament ideas virtually articles of faith and come close to worshiping them. Some trace them through the New Testament also clinging to the law and forgetting the grace given by Christ.

I think that it was on account of being steeped in this Judaistic background that our CSI Synod did not attach much importance to the comparatively new Constitution's Section 16. Hence the clause in the CSI Constitution being held as reserving the Ordination to the ministry only to men. Going back to the 'Law' is the reason for this. Since grace and faith abound—long before the Constitution's Section 16 was thought of—St. Paul could boldly say (Gal. 3: 24-28), 'There is neither Jew nor Greek—bond nor free—male nor female, for you are one in Christ Jesus.' Following up our Lord's argument about keeping the Sabbath we may say that Laws and Constitutions are made for man and that man is not made in order to keep them. The ruling of the Synod shows how fettered and bound it was by the Constitution. It looks as though the CSI is determined to cling to the letter of the Constitution at all costs. I only wonder why they were not so Constitution-bound four or five years ago when this question of ordination of women came to the Synod. It is once in 2 years that the Synod meets. In alternate years the Diocesan Councils meet. When first a woman from Madras Diocese applied to the Synod five years ago, her application was turned down by the 1968 Synod because it did not come through her Pastorate Committee—again a case of being hide-bound by law. She had to apply through the Pastorate Committee and Diocese. Everything was properly done and her application came before the 1970 Synod. There was a lot of discussion, but the Synod rejected the Ordination of women to the Ministry and approved of the Ordination of women to the Diaconate.* Now when it came up again in the 1972 Synod—five years after the first application and after the one who applied had left the country—the Synod found a constitutional lacuna by which to put it off. This is a clear case of being bound by the letter of the law or behaving as being made for keeping it, for there had been ample time to amend the clause in the Constitution if they had only wanted it. When equal rights are given to men and women in the Constitution of our country and we proudly claim that it is because of the Christian influence, what is the Church doing? The State has advanced while the Church lags miles behind. Should the CSI be bound by the letter of the law or will it take a courageous step and amend the clause in the Constitution to read—'men includes women' or 'men and women shall be ordained'? This is not advocated here because many women are eager to rush and offer themselves to the ministry but just to give the right climate, to permit and foster the development of individuals who may be so called to the ministry'.

* No Constitutional objection being then raised to 'men' as being taken to include women.—Ed.

One Humanity, One Judgement

The mystery of a missionary community within the one humanity comes to its most forceful expression in what the Bible has to teach about the nature of God's judgement. It has to be so, because, if salvation is God's gift offered to all, it must necessarily become also the basis on which all will be judged.

When Amos opens his book of prophecy, he opens it with a declaration of the Lord as Judge of all the nations. Whether they acknowledge Him as Lord or not, He is their Lord, and it is by Him that they will be judged. In the indictment which he makes against the nations he accuses them of cruelty and inhumanity. The accusation stands whether the wrong done is done to Israel or to Israel's enemy. Ammon is to be punished because of what it did to Israel, but Moab is to be punished for what it did to Edom. Edom was Israel's inveterate enemy. When Amos comes to accuse Israel itself, the basis of his indictment, however, is the vocation of Israel and its faithlessness to that vocation. There is one Lord and one Judgement, but that judgement is as complex as the complexity of history.

According to the prophet Isaiah, Sennacherib the Assyrian is the rod of Yahweh's anger against Israel. The prophet of the exile speaks of Cyrus the Persian as the anointed of God and His servant. St. Paul speaks of Pharaoh of Egypt as having been raised up by God 'for the purpose of exhibiting God's power, that God's fame may be spread over all the world'.

All belong to the one humanity over whom God exercises judgement with impartiality: an impartiality, however, which does not mean either that all are judged by the same standards or are punished in the same way. God's judgement is always related to the movement of history—be it the history of the individual or of secular society or of the Church. That which is judged remains within the movement within which it is enmeshed.

When Jesus talks about God's judgement, His main emphasis is that judgement takes place simply because of the un-avoidable presence of God. The fourth evangelist puts it thus: 'All that came to be was alive with His life, and that life was the light of men.' 'But men preferred darkness to the light because their deeds were evil.' The light is never of the same brilliance to every man or in every situation. Nevertheless, it is light; and men judge themselves and are judged by it. They decide for themselves whether they should hide or not. There are differences of judgement, even though the presence by which the judgement is effected is the same.

In the parables of Jesus, such as that of the talents and that of the husbandmen, the divine presence is represented as a call for accounting. This call will always come. The servants have to say what they have done with the money entrusted to them. The husbandmen must pay that which is due to the owner. There is no way of saying, 'I do not need to render an account. My life is mine.' In the parable of Jesus about the sheep and the goats, the divine presence takes another form, the form of the marginal person in

society—the hungry, the thirsty, the naked, the prisoner, the stranger.

What Jesus does is to show that God's judgement does not simply flow out of a moral code. It flows out of His immediate presence. Men have to live with God—God in His business with them in the world, as individuals and as groups.

The New Testament announces the result of this universal judgement of God in very simple terms: 'There is no just man, not one.' 'For in making all mankind prisoners to disobedience God's purpose was to show mercy to all mankind.' The working out of the one judgement is to serve as a preparation for and an incentive to man's acceptance of God's gift of mercy. The final purpose for all mankind is that it become and be a reconciled community. The germ of true living lies in learning to forgive and to be forgiven. It is the experience of God's judgement which brings men to the threshold of this encounter with God's mercy. This is why the proclamation of the gospel, the good news of God's forgiveness in Jesus Christ, has to be maintained in power and purity at the very heart of the historical movement. Judgement depends for its fruitfulness on the proclaimed mercy of God.

The New Testament confession is that salvation is by grace through faith. This means that grace must be accepted. He who is found guilty must accept that he is guilty and in need of forgiveness. He must agree to come to the light. He must be willing to accept that he is only a steward. He must ask for the insight and the ability to be brother man. Men may not respond in this way and may refuse to accept God's offer of mercy. But, should they do this by pretending to themselves and before others that they actually stand in no need of mercy, then Jesus warned that they may, as sinners, arrive at the point of no return. There is no forgiveness, He said, for the sin against the Holy Spirit. To sin against Him was deliberately to argue oneself into believing that evil was good and good was evil.

There is one other aspect of God's judgement which Jesus spoke about: 'Every tree which my Father has not planted,' He said, 'will be rooted up.' Judgement is exercised not only over individuals and human societies, but also over the achievements of men. The salvation of secular history necessarily involves also the judgement of secular history. What if tares and wheat grow together for a time! When harvest comes, the tares will be burnt and the wheat garnered. And, then, the garnered wheat becomes seed for the next sowing. So history moves on through judgement and mercy, through condemnation and salvation, until He who is man's salvation becomes Himself immediately present, reconciling the one God with the one humanity.

'He existed before all things, and in union with Him all things have their proper place.' (Col. 1:17)

Taken from A Testament of Faith by D. T. Niles, published just before his death.

(Contributed)

Asia and the Ecumenical Revolution

[Continued from the last issue]

The Preparation for the Gospel in Asia

After nearly a thousand years or two of missionary effort we have done precious little to understand the basis of Asian civilisations and culture to interpret the relevance and meaningfulness of the gospel to Asian cultures. Many missionaries have done more harm than good by adding to the gospel derogatory evaluation of Asian cultures.

A common error in Asian apprehension of the religious path is that it is an individual effort since people are at various stages of spiritual development. Congregational worship has no meaning to the average Asian, particularly the ritualistic mumbo-jumbo of large masses of people. Paul gives emphasis to the need for prophetic ministry and its usefulness in building up the congregation as the temple of God; and this prophetic ministry has to be exercised by all the members of the congregation subject to the spirit of discernment indwelling in others. This helps to purify and perfect the congregation to become the temple of God. Only if we have such congregations will we make an impact on Asia since Asian psychology instinctively rejects sham religion or conversion into one.

Such a close fellowship is possible only in small congregations and the interaction of prophetic ministry and discernment would begin to take on the semblance of a therapeutic group with the pastor as the therapist making participation in such assemblies welcome to the humanist and Marxist. Reshaping of congregational worship in this direction is particularly vital in the Asian setting. I do not suggest setting up the pastors as Gurus but they should be encouraged to have similar therapeutic groups of pastors for building themselves up with a psychiatrist in attendance.

If Antioch was the logical point of departure for the first effective missionary effort, India today constitutes the point of departure for the final thrust of the missionary effort in Asia. For India is exposed to the Three Religions and Two Philosophies that contend with Christianity in Asia. If the World Council of Churches is content to act within a Western Ghetto, following the Palestinian church within a Jewish Ghetto, India will have to follow the Antiochian church.

The first step in this direction naturally would be to lay the foundation for Orthodox-Baptist unity so that the Indian Church could speak with one voice in the new missionary thrust. And India is in a fortunate position in this regard to initiate steps with Indian Orthodox Church, Church of South India and a virile Baptist Church each approximately one and a half millions strong.

Now psychologists are aware that rituals satisfy certain unconscious needs and to disturb them on purely intellectual grounds would be a mistake. It is for this reason that Moses merely removed the idol from the altar of the Jewish Temple; and Jewish priests later introduced the Blessing of the Moon to replace worship of new moons; and Jesus imitates the Paschal meal for a symbol of congregational unity. The Roman Catholic Church and Islam have a tradition of converting native temples into churches or mosques for the same reason. Even so, church bells may indicate the five hours of Islamic worship with muezzin call minus the identification of Mohammed as Riasul-Allah and special services on days sacred to Hindu tradition. Acceptance of OM as a symbol of divinity may be another step in the right direction.

The basic objective would be to permit no peripheral

excuses or other forms of cultural inertia to stand in the way of the challenge of Jesus through the Spirit of God acting within all non-Christians. This will be a big Cross for the Christian community. In this pattern of approximation, we have to be careful that we in the church do not become pagan ourselves and, to guard against this possibility, we are forced to restore Torah as an external framework to help ourselves and others from errors of polytheism. If this helps Israel incidentally to realise that we observe Torah for the sake of Jesus and to turn to re-examine His credentials as Messiah, it will be good.

Orthodoxy and Ecumenical Movement

Orthodoxy calls chrismation the ceremony known elsewhere as confirmation and it means *anointing* and it is done with oil and the Orthodox Church considers it part of baptism and yet, before completion of baptism, the children are given communion from the day of baptism. The analogy is to the rite of consecration to priesthood in the Jewish community. In the Jewish community priests are ordained at the age of thirty and it is significant that Jesus was baptised at the age of thirty, and his younger brother was murdered in 62 A.D. by the then ruling high priest for fear that he might be supplanted by him (brother of Jesus) suggesting that Jesus himself was eligible for high priesthood.

Apparently Jesus was genuinely of the order of Melchizedek, both a Son of David and a priest eligible for high priesthood. How he could have achieved such a position is a moot question; both Jewish Laws of inheritance and of the rival genealogies of descent may suggest different lines of maternal and paternal inheritance, and maternal inheritance might lead to the Aaronic priesthood.

If Baptism was understood as an unorthodox rite by John in view of his priestly origin and suggestion of consecration to priesthood, one can understand the questions as to whether he was the prophet, Messiah or Elijah returned and the difficulty the Pharisees had in acknowledging John as a prophet.

Orthodoxy seems to preserve this origin by the name chrismation. Now, even though a man was born a priest, he was ordained only at the age of thirty. When we are called to take up our Cross and follow Him, it is very unfair to make acceptance on behalf of children and then fail to instruct them on the consequences of this commitment. And it is not surprising that Baptists who emphasise repentance and believers' baptism fail to emphasise that racism is contrary to Christianity, however defined.

Moreover Orthodoxy practises lay preaching, congregational autonomy and unanimous consent of congregation for consecration of its minister and similar unanimous consent of diocesan laymen for the consecration of its bishops suggesting practices most acceptable to Baptists.

However Orthodoxy has antagonised Baptists by not supporting their needs for organisation in Russia where the traditional subservience of Orthodoxy has rather unfortunate consequences. This also explains the veto that the Orthodoxy applies against conversion of the World Council of Churches into an Ecumenical Christian Council and creation of multi-cameral council of executive representatives of churches, confessional weightage in another chamber and weightage by national populations in another chamber on the basis of universal representation. Orthodoxy is able to make its veto stick because 122 of 228 million

Christians represented in the World Council of Churches are Orthodox. Thus only 1/6th of Orthodoxy is outside the movement but nearly 2/3rds of the Protestants are outside Council membership justifying the position of Southern Baptists that the World Council of Churches have no right to speak for all Protestants, let alone, all Christians.

Under the circumstances it behoves the Central Committee to review the structure committee recommendations in favour of universality of membership and parity of representation for executive leaders of all churches with an affiliated Christian population more than ten thousand and weightage for confessional bodies by number of millions

of adherents and national bodies or groups of churches to have weightage, one for every three million of general population. Only such an approach would give adequate weightage for Asia. With nearly 3,600 members with adequate weightage we could give up the practice of Geneva nominations and waste of resources in inviting observers and fraternal delegates since universality formula could do away with such requirements. Weighted representation through confessional bodies and national bodies of churches will not make the World Council of Churches a council of councils, any more than it is so at present. Russian-American eagerness to strip Asia of its legitimate representation is indeed painful to see.

(To be concluded)

Letters to the Editor

Sir,

There was an unusual retreat held in Madras on the 2nd of May at 'My Redeemer's Church', Kodambakkam. Unusual, because it was conducted exclusively for those men from whom we as members of Christian congregations—Presbyters included—extract quite an amount of labour in the precious name of the Lord and yet about whose total life we seldom bother. I am referring to the sextons from whom, and perhaps from whom only, the leaders in the congregations expect a high degree of honesty and integrity! They have no common scale of pay, no security of service, no union and rarely anybody to think of their miserable existence right in the Church compound. When these men, about fifty in number, serving in different congregations in the city, were invited for a special retreat—for a day off in the company of their fellow-workers—they were thrilled and were full of excitement and hope.

The day began with a communion service conducted by Bishop Newbigin. It was a touching scene to see those humble servants get together for a special service with mingled feelings and expectations written on their faces. I had the privilege of being with them that day trying to know and understand their joy and sorrows in their ministry. I could see their eyebrows go up as a sign of new awareness when they were told that they were not 'peons' but fellow-labourers along with the others in the vineyard of the Lord. The final session during which the Bishop sat with them for a considerable length of time patiently and willingly hearing from them their difficulties and grievances marked the climax of the programme. They knew that they had a place and a right to express themselves, and they went back with a sense of relief and confidence.

All over South India the living condition of the sextons is shocking and their pay is unbelievably low. The churches themselves have traditionally inculcated in the minds of their sextons a sense of slavery resulting in trickery. A sexton's life in its totality is the symbol of the quality of the Congregation in which he has been working for years together. I wish the local churches and their leaders take note of this and do their best to pull the sextons out of the present level of mere existence and lift them up so that they could be in a position to learn to respect their own selves as well as others and to love their work.

P. A. SATHIASATCHY

Tambaram.

NOVEMBER 1972]

Swillington Rectory
Nr. Leeds,
Garforth-2132

Dear Sir,

I was interested to read of a PLUNGE in Madras. Your readers might be interested to have this report on a *Plunge* in London which I did as part of an Urban Ministry Project in April 1972. The courses were organised between Ripon Hall, Oxford and Morden in South London for Clergy and ordinands.

FORTY-EIGHT HOURS IN LONDON

It's fun in London if you have enough money. But a very different story if you have to do your best on 75 p. as I had to in April! It was very cool and sometimes it rained, so shelter had to be found at night, when shops, libraries, museums, etc., are closed.

The first night I spent between Charing X, Waterloo and Covent Garden. The police move you out if they find you in the waiting rooms. 'Who would you be?' a Bobby asked me. There were about 40 dossers on the pavement under Waterloo Bridge wrapped in newspapers. Some were women. There are, of course, reception centres and hostels for such people, but they prefer to stay clear. If they have to go to hospital they are first scrubbed clean.

Dossers are not easy to talk to, a few words may be, and then they vanish. Junkies, however, have a lot to say. There were several outside Piccadilly Tube Station (tube station entrances are good places for shelter because of the warm air coming up); they were 19 or 20 years old, very haggard, their wrists swollen with drug injections. I found one who had apparently collapsed in a doorway and I got someone to ring for an ambulance; but when it arrived, the junkie revived and said he was going to his buddies in the park. His 'collapse' was part of the fantastic experience of going on a 'trip'.

For every one drug addict there are dozens experimenting; for every one douser there are hundreds equally inadequate, but someone or some institution is sheltering them. These were just two aspects of our civilisation which I and other clergy came up against—part of a course for clergy which examines current social problems. The next part spotlights the clergyman's own parish—its needs and possibilities for action.

JOHN B. LANGDON

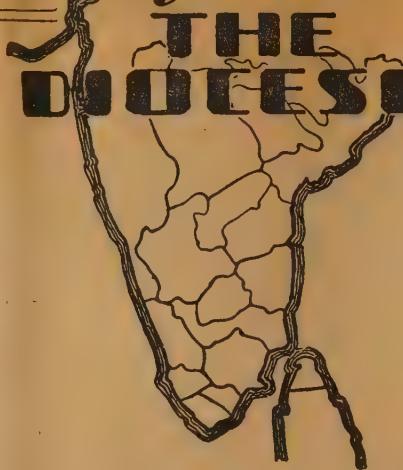
A NEW AWAKENING IN THE
KANYAKUMARI DIOCESE

A Burden

It was six years ago that three young men belonging to the Kanyakumari Diocese met in a parsonage and prayed that the Lord Jesus Christ might guide them and the people of the Diocese to send missionaries to the unreached areas in Tamil Nadu. They had a special burden for the tribal people living in more than 1000 villages in the hills in Salem District. They prayed and spoke to friends about this project. They organised a ten-day camp, visited some of the villages in the Jawadhi hills and returned with a strong conviction that the Lord was definitely leading them to start a mission to the tribal people.

A humble beginning

These young men together with a few other friends formed a Prayer Band to pray regularly about this, seeking to know clearly the definite guidance of God. A number of prayer cells were organised and many people got interested in the project. One of the three pioneers offered to go as a Missionary to Jawadhi hills if some organisation would support him. Since the National Missionary Society was working in this area, the services of the Rev. Elias were lent to the N.M.S. He is now a missionary of the Prayer Band, working under the N.M.S. His salary is paid by the N.M.S., but other expenses connected with his work are met by the Prayer Band and other friends. Soon his family joined. The family spent the first few days on the verandah of a small hut. A forest-officer took pity and offered an ill-thatched shed for their temporary occupation. Since then a piece of land has been acquired and a hut put up for their stay.



Quick Growth

Soon another missionary was sent by the Prayer Band financed entirely by them. Now within a period of five years the Prayer Band has sent seven missionaries including the Rev. Elias to work among the tribals in the Jawadhi hills. Six of them and their work are financed by the Prayer Band. The Diocese has given its blessings and general approval to this work, though it doesn't give any financial support. The money for this work is raised purely as voluntary contributions from friends. There is a Committee with the Bishop as Chairman. It has no paid officers.

The Church wakes up

This new awakening has now touched the churches. Though most of the supporters of the Prayer Band are members of the Diocese, Churches themselves did not get involved in the work directly. Last year, however, one of the Churches (Zionpuram) decided to pay the expenses of one of the missionaries, a nurse. This has given a new direction to the work.

Zionpuram was followed by Martandam and the Nagercoil Home Church which have already started paying the expenses of one missionary each. Five

other congregations have decided to pay the salary of one missionary each from January, 1973. A few other churches are considering supporting one missionary each.

Bishop sets target

The 320 churches in the Diocese are grouped into 70 pastorates. The Bishop set a target of 70 missionaries in ten years' time, each Pastorate financing the salary of one Missionary. If the Pastorates will make a special effort and restructure their budget this should not be difficult for most of the Pastorates.

Missionaries wanted

Of the seven missionaries now working in the Jawadhi hills two are nurses and the others are 'direct' evangelists. The crying need of the hour is men and women of commitment and conviction to go into these unreached areas to work as missionaries. Readers of this article are urged to pray that God may raise men and women of deep commitment to accept this challenge.

The work and its needs

The missionaries are running adult literacy classes. Evangelistic campaigns are conducted and personal contacts are made. The missionaries are engaged in a very small measure of medical care. But there is neither a trained doctor nor a proper dispensary with suitable equipment. By God's miraculous guidance and with the help of friends, land has been purchased and plans drawn for the construction of a hospital at an estimated cost of Rs. 55,000. Missionaries also require vehicles and equipment such as cycles and musical instruments. Friends interested in this project and those who would like to volunteer their service may kindly send the donations or write to the commissary of the Diocese.

R.E.S.

FRIENDS

An atmosphere to express one's ideas without fear or favour will change the world, said Sri Jayaprakash Narayan. He was speaking at the Ecumenical Christian Centre, Whitefield, where he declared open the Library and research block of the Centre.

Sri Jayaprakash said that the Universities and places of learning must be centres for pursuit of freedom and search for truth. But often the educational system can enslave people rather than liberate them. Today there is a fear in the minds of people. This may be because of the concentration of power in the hands of a single party. People must speak independently and courageously. He specially spoke of the newspapers and leaders of society in this connection. Free Centres like the Ecumenical Centre through its study and research in various Seminars and Conferences will be doing a great service to society in moulding public opinion. Sri Jayaprakash recalled his student days and said that when he was caught up with the zeal for freedom of the country he found that his own education in India was not freeing him. So he left for the United States where he worked with the labourers.

Speaking about the young generation he said that there is a new spirit in the youth in India. This new spirit is found in their revolt against existing systems. When political parties exploit the students for their own ends, the students lose their freedom and independence. He stressed the message of Sarvodaya to make people stand on their own legs and said that only when common people achieve their rights and dignity democracy and socialism will survive on a healthy basis. In such a society, he said, the other man also must have the equal freedom as mine and he must have the right to disagree.

—ECC.

Aborigines' Land Rights

Geneva—The World Council of Churches has called on the Australian Government to take immediate steps to grant land title rights to Aborigines in the Northern Territory and to meet the representational and employment needs of Aborigines throughout the country.

Officers of the Council acted at the request of the Central Committee which

considered the problem at its recent Utrecht meeting. The Rev. Frank Engel, General Secretary of the Australian Council of Churches, was asked to convey the request to Prime Minister William McMahon.

The World Council's letter said: 'The strong cultural and religious significance of the land for the Aborigines, coupled with the demand for human rights, merits immediate action from the Australian Government to transform cultural ties and moral rights into legal land title rights. No concept of lease-hold, however unrestricted, can afford sufficient protection. . . .'

In Sydney, Mr. Engel commented that the government's failure to act 'has created bitterness and despair and pushed peaceful Aborigines in the direction of violence. We cannot delay much longer showing the Aborigines and the international community that we recognise the Aborigines' right to land—as the original, indigenous people—a right possessed without question by Maoris, American Indians and Eskimos.'

WCC Ready to help Ugandan Asians

Geneva (EPS)—In a message to British churches, Dr. Alan A. Brash, Director of the Commission on Inter-Church Aid, Refugee and World Service of the World Council of Churches, has made it clear that the WCC is ready to help with the resettlement of Asians from Uganda in whatever way it can. Dr. Brash told the Rev. Alan Booth, Director of Christian Aid, the British Churches' Relief and Development Agency, that 'we stand by to help the churches in Uganda or Britain and are ready to participate financially and in any other way that would be relevant'.

Meanwhile the British Council of Churches has been instrumental in setting up a Welfare Committee to meet the expected needs of the Asians. Officers of the BCC have asked the churches and individual Christians 'to make a generous and concerted response to the challenge of this harassed minority'. Some 30,000 Asians holding British passports are expected to resettle in Britain.

BBC's 50th Anniversary

A special service to mark 50 years of continuous broadcasting by the BBC can be heard from London's St. Martin-in-the-Fields in the World Service on Sunday, November 19. The choice of St. Martin's, which counts the Royal Family along its parishioners because the parish boundary cuts through Buckingham Palace, is appropriate because it was from St. Martin's in 1924 that the BBC put out the first church service ever broadcast. The church has a first class musical reputation and a tradition of offering advice and comfort to people in need. Listeners can hear the BBC's Anniversary Service on Sunday, November 19, 1030 to 1100 repeated on Monday, November 20, 0100 GMT.

—BBC

The Royal Silver Wedding

Listeners can hear part of a special service of thanksgiving in Westminster Abbey to celebrate the Silver Wedding of the Queen and the Duke of Edinburgh in the BBC World Service on Sunday, November 26, 1715 to 1745 GMT repeated on Monday, November 27, 0030 to 0100 GMT.

—BBC

Impact of Technology on Quality of Life

Geneva (EPS)—The Impact of science and technology on the quality of life in Asia, Africa and Latin America, as well as the more industrialized parts of the world, will be considered at regional conferences during 1973 under plans drafted by the Church and Society Department of the World Council of Churches.

The department's working committee, meeting at Cardiff, Wales, in early September, approved an Asian Conference for the first week in April at either Singapore or Hong Kong. Europeans and North Americans will confer in May on the scientific future of industrialized nations seen from a Christian perspective.

German Women Take the World Seriously

When Protestant, Roman Catholic, Orthodox and Old Catholic women

A ONE-ACT PLAY

by

CHANDRAN D. S. DEVANESEN

50 pp., Rs. 2

It is very difficult to write a good play on a scriptural book or passage. Also, most writers of scriptural plays in India do not realise that what they are trying to dramatise is already couched in an effective literary form of story, pseudo-history or pseudo-biography and that, if they do not possess the same degree of mastery of literary form as the original writers, they will be only weakening the effectiveness of the Biblical presentation.

The author of this play and 'the early pioneers of Christian Drama in South India' to whom it is dedicated, however, are sensitive to both the nuances of the original literary forms and the demands on themselves to make their plays real plays or playlets which, by virtue of their effectiveness as such, will also carry a message home to the audience. Their task as authors of scriptural plays is three-fold. They must, in the first place, recreate the atmosphere in which the scriptural account was first produced. Secondly they must make an imaginative, but not fanciful, presentation of the content of the scriptural passage in action and dialogue. Lastly they must put across the message of the biblical passage—or, rather, let the message emerge from the action of the play.

Dr. Devanesen fulfils these three requirements. He creates and sustains the atmosphere of splendour and benignant despotism in the court of a mighty potentate of the 'gorgeous East', especially with the deft use of a rhythmical and near romantic 'poetical prose' style. He follows his source very closely but rightly omits the anti-climax, as it were, of *Esther* in the last chapters where the Jews indulge in an orgy of murder because they have not grasped the real significance of what God has done to them through *Esther*.

Scholars have held widely different opinions about what kind of book *Esther* is. But, whether it is a story written to symbolise the trials and the triumphs of the Maccabean revolution or 'a Greek Aerodotean story adapted to Jewish affairs' or anything else, the author intended it to bear a clear or obvious message to the Jews of his time. But, thanks to the literal understanding of the story over the centuries and ignorance of the conditions of Jewish national life at the time it was written, it has been obscured for us and it is

the task of any playwright who works on it to recapture it for us.

The obvious and familiar aspect of that message is that of God's deliverance of the defenceless who cry out to him. But the focus in the play and the book is on the agent of salvation and how he or she is able to bring it about.

Becoming a member of the harem of Ahasuerus is a sacrifice for Esther and it is only by a personal sacrifice that she or any one else chosen by God can be an effective instrument of salvation. Foreshadowing Christ himself Esther says, 'They will despise and reject me and yet I must save them.' The Jews, who were called to be a saving community, thought of themselves rather as an over-privileged one and failed to act on the message of *Esther*. That message is now addressed in dramatic form by Devanesen, as by other prophets in other forms, to the Church or any other group that claims for itself now the role of a saving community.

D. A. T.

'THE GOSPEL IN URBAN LIFE'

(Commentary on 1 Corinthians—in Tamil)

BY THE REV. W. B. HARRIS, M.A., L.T.
C.L.S., for the Tamil Theological Book Club, pp. 291, Rs. 14

Ours is 'the epoch of the Secular City'. The rise of the Urban civilization is one of its main hallmarks. 'The Gospel in Urban Life' is therefore most welcome. Again this is a period of Tamil renaissance. It is a great and joyful thing when one finds a Christian book in beautiful Tamil.

St. Paul wrote his letter to the Church in the Cosmopolitan City of Corinth. The Church in Corinth is called 'the Church of God in Vanity Fair'. There were manifold problems facing the Church. Paul grappled with those problems with an alert mind. He looked at things temporal always in the light of things eternal and in the light of the gospel he was preaching. That is why the issues he deals with are still very relevant for our days when urbanization is a great movement. Mr. Harris makes 1 *Corinthians* relevant and alive for us.

Harvey Cox in his *Secular City* writes: 'Urbanization means a structure

of common life in which diversity and disintegration of tradition are paramount. It means a type of impersonality in which functional relationships multiply. It means that a degree of tolerance and anonymity replaces traditional moral sanctions and long-term acquaintances.' Some of the cleavages in the fabric of Urban life are: have's versus have-not's; ethnic and racial tensions and the competition between political parties.

As we read the book under review we find how some of these problems characteristic of modern urban life existed in Corinth.

Mr. Harris is adept in setting the scene in his *Instruction*. The City of Corinth and the condition of the Church there are vividly portrayed. The City is described as a new city, a prosperous city and a corrupt city. It was newly built in B.C.46 by Julius Caesar for his retired soldiers. So it serves as a model of the many emerging cities in India and other lands. It was a prosperous city. 'Greeks, Latins, Syrians, Asiatics, Egyptians and Jews, bought and sold, laboured and revelled, quarrelled and hobnobbed, in the city and its ports, as nowhere else in Greece.' It was a corrupt city. Sensuality was a special characteristic of its urban life. The city was so notorious for moral corruption that 'to Corinthianize' was the Greek for 'go to the devil'.

The above description will apply to many a modern city. 'The Church in the Secular City' can learn a lot from this book.

The Church at Corinth was beset with many difficulties. 'The Church was in the World, as it had to be, but the world was in the Church, as it ought not to be.' The problems of the Church are stated as follows:—

- (a) Divisions (party spirit).
- (b) Wrong belief.
- (c) Wrong action.
- (d) Wrong understanding of tradition and apostolic authority.

Like an expert physician Paul diagnoses the ills of the Church and applies the medicine of the gospel. Spiritual pride or conceit was a special mark of Corinthians, we are told.

The theological meaning of key words used by Paul are well brought out under these heads:

- (a) God, Christ, Holy Spirit.

(Continued on cover p. 3)

come together in every major town and city in Germany to observe World Day of Prayer next March they will climax months of joint action focusing on the theme, 'Alert in Our Time'. Already projects involving cultural and educational help to Maoris in New Zealand and Aborigines in Australia have been selected and contacts are being made to get a three-day exchange of information that can be supplied to local church women's groups early in 1973. Earlier this year 26 German women visited Africa to see what their World Day of Prayer offering had done. During the year visitors come to Germany from Asia and Africa. Roman Catholic women have participated in the joint planning at national level since 1971. Following an urgent request from the National Christian Council of India, the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) of the WCC last month forwarded \$ 10,000 for the purchase of foodgrains for Bihar, which is again suffering a food shortage. Surplus food supplies have already been distributed

by CASA, the aid agency of the Indian Council, in Orissa and West Bengal.

Certificate of Baptism

Some 19 British churches have agreed to recognise a common certificate of Christian baptism stating that a person has been baptised with water in the name of the Father, Son and Holy Spirit. Names of the churches, including the Church of England and the Roman Catholic Church, are listed on the certificate.

Irish Join in Prayers for Peace

A large number of joint Protestant/Roman Catholic services of intercession for peace were scheduled throughout Northern Ireland for the first Sunday in October. The call for the open-air services came from leaders of the Church of Ireland, Methodist, Presbyterian and Roman Catholic churches and a simple order of service was circulated. Many local clergy welcomed the suggestions, others felt relationships had so deteriorated as to make such gatherings unreal and unwise.

EPS.

- (b) Man, Sin, Salvation.
- (c) Church, Ministry, Sacraments.
- (d) Christian Life.

There is a very useful appendix where the following themes are dealt with:

- (1) Division among the Christians.
- (2) Paul's evangelistic method.
- (3) Teaching on marriage.
- (4) Teaching about women.
- (5) Speaking in tongues.
- (6) Worship in the early Church.
- (7) Message of *I Corinthians* for us today.

The exegesis is admirably done. Preachers, students of theology and laymen, all alike will benefit by this book, because it combines admirably the insight of an expert with the needs of a non-specialist. The book is a valuable contribution to the Tamil Church.

R. JOSEPH.

Palayamkottai.

WANTED

Applications are invited for the office of the Treasurer of Tirunelveli Diocesan Council, from members of the Church of South India, preferably aged above 45. Graduates in Commerce or Banking or Chartered Accountants with experience in office management preferred. The selected candidate will assume charge on 1st June 1973. Post permanent. Attractive salary with rent-free quarters offered to a really competent person. Please apply before 15th November 1972.

THOMAS S. GARRETT,
Bishop in Tirunelveli,
Bishopstowe, Box, 18,
Tirunelveli 627002.

INDIA CHRISTIAN ENDEAVOUR UNION

Wanted a Second Travelling Secretary for the India Christian Endeavour Union.

Qualifications required: Theologically qualified graduate—preferably ordained and having Christian Endeavour background—who could come to serve with a lien on his present post.

Scale of pay:—Rs. 250.00—Rs. 15 annual increment up to Rs. 310.00—Rs. 20 annual increment up to Rs. 450.00. Dearnness Allowance Rs. 80.00, House Rent Rs. 50.00.

Appointment to take effect from 1st January 1973. Applications to reach the undersigned on or before 10th December 1972.

(Sd.) REV. TITUS EBENEZER,
Hon. General Secretary,
32, St. Patrick's Church Road,
St. Thomas Mount, Madras-600016.

BOOKS AT C.L.S.

THE EXPECTATION OF THE POOR —(The Church and the Third World)	..	Rs. 22.00
by B. N. Y. Vaughan (SCM) The book sets out to describe the disillusion over development in the Third World, and seeks to promote better relations between the developed and developing countries.	..	
THE PENTECOSTALS —by Walter J. Hollenweger (SCM)	..	Rs. 135.00
Here is a comprehensive historical survey and sociological evaluation of the Pentecostalist movement which, whether one likes it or not, is fast becoming the most widespread non-Roman movement of our day	..	
CONTEMPORARY CATHOLICISM —by A. M. J. Kloosterman	..	Rs. 5.00
The new developments that have taken place in the Roman Catholic Church since the Second Vatican are the theme of the book.	..	
WHO AM I, GOD? —by Marjorie Holmes	..	Rs. 8.00
The author of <i>I've Got to Talk to Somebody, God</i> gives another series of revealing and contemporary meditations.	..	
EXPLORING THE NEW TESTAMENT by A. M. Hunter (The St. Andrew Press) 64 brief essays on a variety of New Testament themes, relaxed and scholarly at once	..	Rs. 10.00
EVERYMAN'S SEARCH —by Rebecca Beard (Arthur James)	..	Rs. 14.00
EVERYMAN'S GOAL	..	Rs. 15.00
Gripping books on spiritual healing by one who was—and is—a practising physician	..	
MY WITNESS TO CHRIST —by C. T. Venugopal (CISRS-CLS)	..	Rs. 1.75
The moving account of a layman's life-long witness	..	
RAMALINGA SWAMY —by T. Dayanandan Francis (CISRS-CLS) An introductory study of a significant man and an important movement.	..	Rs. 2.00
CONCISE DICTIONARY OF THE CHRISTIAN WORLD MISSION Edited by Stephen Neill and others (Lutterworth)	..	Rs. 70.00
THE CHURCHMAN'S DIARY 1973 (C.L.S.)	..	Rs. 2.80
C.S.I. ALMANACK 1973	..	Rs. 0.30

THE CHRISTIAN LITERATURE SOCIETY
POST BOX 501, MADRAS 3

OR
C.L.S. Branches at

BANGALORE, COIMBATORE, HYDERABAD, KODAIKANAL, MYSORE, TIRUVALLA, TIRUCHIRAPALLI AND MADURAI

CHURCH'S AUXILIARY FOR SOCIAL ACTION (C.A.S.A.)

Massey Hall, Jai Singh Road, New Delhi-1

WANTED for Church's Auxiliary for Social Action, New Delhi, a promotional Secretary at Delhi on consolidated salary around Rs. 950 p.m. effective 1st January 1973. Qualification—University degree and theological background with experience in social service. Age—preferably below 55. He will be expected to tour all over India and contact Churches and Church-related bodies to mobilise and to liaison on CASA's work with Indian Churches.

2. A Lady Nutritionist for their Madras Area Office. Qualification—Minimum B.Sc., Home Science with Nutrition as special subject. Experience—Minimum 2 to 3 years in any established institution dealing on nutrition. Age—Below 45 years. Starting consolidated salary around Rs. 510 p.m.

3. Accounts-clerk for their Bombay Area Office on consolidated starting salary Rs. 425 p.m. Commerce graduate with 2 to 3 years experience in commercial firm. Age—Not above 40 years.

Applications to reach the Executive Secretary, Church's Auxiliary for Social Action, Massey Hall, Jai Singh Road, New Delhi-1, on or before 25th November 1972 with copies of testimonials.